

MCGILL DAILY CULTURE

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Swimming through the archives since 1911

THURSDAY, MARCH 24, 1994

Montréalers to say "no" to low-level flights



A defiant Innu woman protests against Canadian aggression.

BY CHRIS SHERIDAN

AS THE CANADIAN government boasts about its admirable human rights record abroad, recent attempts to increase the number of low-level flights over aboriginal land, in Northeastern Québec and Labrador, have raised questions regarding the sincerity of the government's pro-human rights stand.

On Saturday, a number of people will be marching to the Liberal Party and Bloc Québécois headquarters to raise awareness about the continuing plight of the Innu people in the region where the flights take place.

"There is a lack of sensitivity to native culture," says Gerry Pascal of the Régroupement Solidarité avec les Autochtones, one of the groups organizing the march. "Canadians don't recognize that people live there [where flights take place]."

McGill student Laure Wardjel from ASEED (Action for Solidarity, Equity, the Environment, and Development), which is also organizing Saturday's march, believes it is important to let not just the government but the Bloc know what is going on.

"It's important to care about peace and they [Bloc Québécois] are the ones who have more power within the opposition," says Wardjel.

Since the early 1970s, the Canadian government has used the land known as Nitassinan

(Eastern Québec and Labrador) as a training ground for low-level flying. In addition, North Atlantic Treaty Organization (NATO) countries like the United States, Great Britain, Germany, and the Netherlands have also used the Goose Bay air force base in Labrador for their training exercises.

The Innu people, represented by the Conseil des Atikamekw et des Montagnais in Québec, the Innu nation in Labrador, and the Naskapi Band of Québec have resisted the flights ever since they began.

The Innu have asserted over and over again, that the fighter planes, which often fly dangerously low (sometimes 100 feet from the ground), are ruining their way of life. Many elders have complained of heart problems related to the often horrific noise from the flights while others have said that they suffered hearing loss.

In addition, the flights often scare wildlife in the region, changing their migration patterns. The Innu still rely heavily on traditional hunting practices to survive. Moreover, Innu leaders say the heavy fuel expulsion from the jets is contributing to the destruction of the environment in Nitassinan.

No end in sight

Pascal claims that the federal government is actually planning to increase the number of flights

by 1996. According to a statement put out by the Innu Nation Research Unit (INRU), the number of flights over Nitassinan in 1993 were 5776, down from 7355 in 1992.

The statement, however, does say that, "it [Department of National Defence or DND] still hopes to increase military flight training in Goose Bay to 18,000 sorties per year by 1996."

According to Pascal, the contracts for the major NATO countries that use the Goose Bay base expires in 1996. The Canadian government is apparently looking to expand the number of countries using the base, after the contract expires, which would increase the number of flights.

As a result of public pressure and the Innu's persistent campaign to lobby the Canadian and Newfoundland governments, the federal Environment Ministry plans to present the results of an environmental impact study on the effects of the flights in about three weeks. Pascal says the Department of National Defence (DND) will be submitting a report to the hearings on the environment.

"The main criteria of the department of National Defence is the avoidance of suffering," says Pascal. He added that this tactic, taken on by the DND in the past, is to try and justify the present

continued on page 8

Iranian woman kills herself protesting repression

BY MELANIE NEWTON

ALTHOUGH the international press has so far been quiet about the incident, earlier this month an Iranian woman killed herself in a public square, as a protest against the repression of women in Iran.

Shouting "Long live Iran! Death to dictatorship!" Dr. Homa Darabi, a lecturer at the University of Tehran, walked into a public square, doused her body with gasoline and burned herself in the street. The exact date and circumstances of the protest are not clear.

"Fatima", an Iranian woman living in Montréal, said Darabi's protest comes after several incidents of political violence against women in Iran.

She said that, some months

ago, a woman was shot by the police in a phone booth because she was "not appropriately dressed." Women have also been arrested and beaten for infractions like having a lock of hair showing beneath their chador (head cover).

"This policy is purely tactical because every time there is an economic or political problem the government cracks down on women who are not 'properly' covered. Hence the population is worried about this instead of more important issues," said Fatima.

"Alia", another Iranian woman, agrees. "She didn't go into her room, lock her door and just leave a note for her family. She did this in a public place so it's a political act. She wanted to show that women are unhappy politically and socially in Iran."

In the 1970s, the American-supported Shah tried to ban chadors, and large numbers of women demonstrated. The 1979 revolution which overthrew the Shah allowed conservative elements in society to gain greater control.

Although the government has praised women for the crucial role they played in overthrowing the Shah, it has since reneged on advances promised during the revolution.

"There are religious women who believe in the chador. That is their opinion and they are respected for it. But the problem is that the government takes away the choice to decide whether to cover one's head or not," said Fatima.

Both Fatima and Alia believe the North American media is

aware of Darabi's action, but so far, except for one spot on the local Persian news, the media in Canada has kept silent.

The Western media is ignoring this incident because they don't see it as important, says Alia. She feels the Western media is content to hold onto the stereotypical "submissive" image that it has of Iranian women.

And she thinks, if the West really had a commitment to promoting human rights, at least one government would have tried to change the situation of Iranian women.

"Terrorizing Iranian women helps the fundamentalist government's hold on the people. The women have less freedom and self expression, and in the eyes of the Western world they seem to be passive, powerless

and ignorant. When North American television shows crowds of women wearing the black chador, people here assume that the women are all the same - educated and complacent wives," says Fatima.

She says she hopes Darabi's death will be recognized for the political statement that it was, and that people recognize that the oppression of women is not only taking place in Iran.

"Homa Darabi's death was a political statement that should not be ignored. Hopefully by giving her life, she may be saving others and it shouldn't be localized to just Iran. Her line was 'long live Iran, death to dictatorship!' The point is the situation for her was getting intolerable. She died for a cause, it was a movement," says Fatima.

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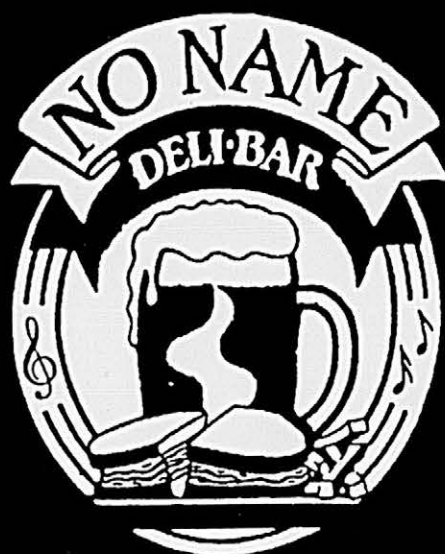
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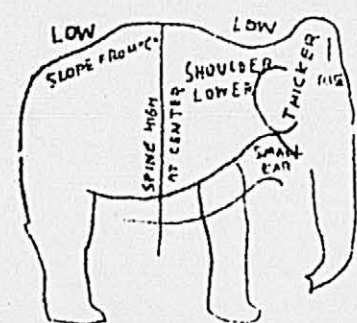
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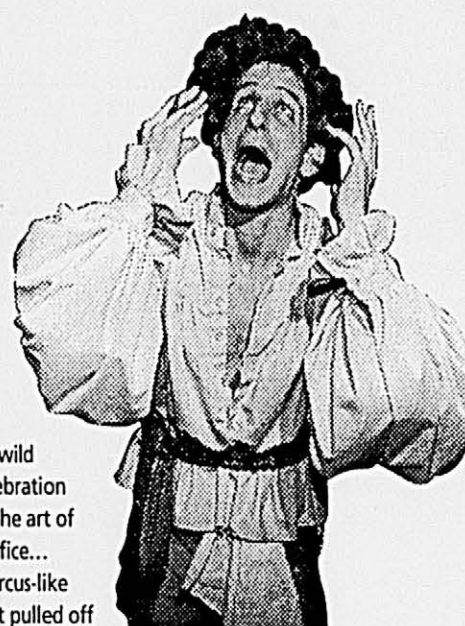
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Hardcore at the fore

GangStarr still in the game

HIP-HOP CREWS of all orientations, from east to west, give props to the GangStarr crew at all times, right along with De La Soul, Tribe Called Quest, and Public Enemy.

As a crew representing east coast flavour, along with other east coast hip-hop giants (Leaders of the New School, Das EFX, Erick Sermon), GangStarr is perhaps presently considered, by most hardcore fans, to be the crew with the most "pull" on the scene.

On tracks like "Suckas need Bodyguards", Guru doesn't try to use tough and crude language to let fake MC's know their "frontin'" days are numbered, he comes across as the Big Brother of rhyme "who is the substance that will make your third eye cry."

On "Commin for datazz" Guru and DJ Premier assert their venerated status over the hip-hop scene with a calm and cool flow made of a playful reggae baseline, and Guru's usual smooth as ice delivery.

As well as being 'hard' in a suave and carefree manner, the



Premier and Guru of GangStarr

music

GangStarr • GangStarr (Chrysalis)

BY MARK BRION

duo shows their diversity in tone by sampling the lurking and brooding baseline from Compton's Most Wanted's "Def Wish II", which adds the string to their claim to other MCs that "it's a long way to go when you don't know where you're goin, you don't know where you're

goin when you're lost".

This LP carries the same old school tone and atmosphere of the previous two (Step in the Arena, Daily Operation) — using incredibly skeletal baselines a similar range of sounds from horns to organs.

The production is masterful

and tight, and Guru's lyrics still have their hypnotic charm. It seems that working with jazz legends (Lonnie Lister-Smith, Ronny Jordan) on his solo debut album Jazzmatazz hasn't compromised GangStarr's rugged approach to hip-hop, and if anything has only enhanced their technical diversity, as well as their credibility on the scene when compared with all the caricature-like gat-slinging (studio) "gansta's" out there.

GangStarr's inner circle of comrades in arms (GangStarr Foundation, namely Jeru the DAMEJA) have recently been getting quite a bit of attention from hardcore fans, and are now in the race for hip-hop circles like the New School (L.O.N.S., Rumpetilskinz, Freestyle Fellowship) and the west-coast Hieroglyphics (Del, Casual, Souls of Mischief).

The GangStarr sound and style has had a major influence on other hip-hop crews from the popular (Black Moon, Fat Joe) to the obscure (Knuckleheadz, Cutthroats), and will continue to do so for a long time to come.

Support us in our resistance

forum

BY INDIRA KUMAR

THE VOICES of Women of Colour are very rarely heard in mainstream literature, if heard at all. Constant appropriation of our voices by the mainstream leads to misrepresentation of our images and experience in literature. We all know that racism, sexism, heterosexism and their lethal combinations all stem from ignorance, so one way of combatting them is by reading. I often hear questions from friends, asking me where to find literature that accurately represents women of colour and their perspectives in the struggle. Well, one answer quite simply is: works by Sister Vision Press.

Sister Vision is a Toronto-based publishing house which provides Women of Colour the much-needed space to define their otherwise silenced self-identities and opinions.

It also provides the average mainstream reader with an increased depth of knowledge about us; the only weapon I know of to combat all of the -isms that we face daily. And who do we have to thank for all of this?

Makeda Silvera. As an active black Canadian feminist, co-founder and managing editor of



Her writing is imaginative and captivating, with little slaps of reality in the form of social commentaries sprinkled effectively throughout.

Makeda Silvera

Sister Vision Press, it is hard to imagine how she recently found the time to publish another work, *Her Head a Village*, a collection of short stories.

I had the opportunity to hear Makeda Silvera do a live reading from *Her Head a Village* on Tuesday. She pulled a crowd of all races and sexes in to L'Androgyne Bookstore, filling the place so that there was barely any room to even sit on the floor! And when she began to

read, an intense silence fell upon the room as she swept us all away to the places she wrote about. Her creative writing style is simple and frank, but full of lush detail.

She read three stories with a passion and enthusiasm that brought life to the characters involved. Her writing is imaginative and captivating, with little slaps of reality in the form of social commentaries sprinkled effectively throughout.

"Her Head a Village" tells us of the plight of a lesbian, women of colour writer in a Caribbean community. It addresses the repression of homosexuality within the Caribbean community.

"Carmella" deals with the strength of a friendship between two women of colour in Canada. It addresses the possibilities of something more and how these potentials are realized, or unrealized.

"Caribbean Community" is a stark depiction of the many faces of oppression. It is a clear statement about the destructiveness of fragmentation which exists within oppressed structures.

Silvera's stories are creative, politically charged works that are as informative as they are entertaining. Look to Sister Vision Press for other literature on women and history, anthologies, books for children and youths.

Finally there is an accurate source about women of colour, by women of colour - a combination that can't go wrong.

Sister Vision is looking for volunteers to help with publicity and distribution. They are always open to submissions by women of colour who are either emerging or established writers.

Write Sister Vision Press, PO Box 211, Station E, Toronto Ontario, M6H-4E2.

Events

• Images of Resistance Free Videos For Freedom series continues tonight. The films are "Starting Fire With Gunpowder" (57 mins) about the Inuit Broadcasting Corporation, "A Culture Under Influence" (50 mins), about North American culture's influence in the Caribbean, and "Un Arbol Por La Vida" (7 mins), about a reforestation project in El Salvador. Screening at 1455, de Maisonneuve O., rm 651 at 7:30 pm. For info call 848-7410.

• CKUT's Funding Drive continues until midnight on Sunday, March 27. The amount raised so far is around \$27,000 and the goal is \$55,555.55. \$5 donations are suggested. Support free radio for big ears.

• The centre for AIDS Action of Montréal (women) is holding a benefit party and art auction at Bar Sky, 1474 St. Catherine East (metro Beaudry) tonight. Proceeds go to women living with AIDS. For more information call 954-0170.

• McGill Muslim Women's Caucus and the Islamic Culture Network present "Women in Islam." Leacock 232 tonight from 18h30 to 20h30. Admission \$2 general and \$1 students.

• Progressive Zionist Caucus presents Gay & Lesbian Jewry, a presentation by Yachdav. Tonight at 3460 Stanley, Thursday March 24 from 17h to 22h. \$3, dinner included.

• Jac's Theatre presents "The Wizard of Oz." Today through April 2, at Casagrain Theatre, John Abbot College. Tickets are \$7 or \$4 for students and seniors. Call Pat at 457-6610 for more information.

• Manufacturing Consent: Noam Chomsky and the Media, film showing tonight at 18h30. Erskine and American United Church, 3407 Ave. du Musée (at Sherbrooke). For more info. call Dave Galstone at 398-4104.

• Caribbean Students Society general meeting and elections. March 25 at 18h30. Union, rm. 107/108.

• Critical Mass bicycle ride. Meet Friday at 17h at Atwater metro. Show your solidarity with other cyclists.

• Shakti, Women of Colour collective. General meeting on Friday, March 25. Women's Union, Shatner, 16h30.

• Caribbean Students' Society end of year dinner. Saturday, March 26 at 19h. Thompson House, 3650 McTavish. Tickets in Union 412. \$8 members and \$10 non-members. Formal attire please.

• McGill Music Graduate Society's Annual Symposium on Saturday March 26 and 27. For info. call 398-4535, ext. 5650.

• Womens Union — elections and ideas. All women welcome. Monday, March 28, 17h30, Union 423.

• International Day of Action for the Innu and the Earth, Conference by Mathieu Marc today at

continued on page 6

One problem Working with AIDS at the community level Many issues

BY KATRINA ABARCAR

ISSUES OF RACE, ethnicity and gender have been disregarded when looking at AIDS and AIDS prevention. The fact that the last AIDS study on race/ethnicity and gender in Quebec was done two and a half years ago is indicative of this. Therese Eustache, a social worker at the CLSC St. Michel, has worked for the past four years with the Haitian community with regards to AIDS. She believes women of color face different problems than other women.

"Statistics show they (women of colour) are the most affected by the AIDS epidemic. Eighty percent of the women in Canada who are HIV positive are from West Indian countries, Africa, the Caribbean. They have more needs, and their needs are different. Some of them are refugees, and they don't have all their family and friends here to support them," said Eustache.

According to Eustache, the reason for such a high incidence of AIDS in these communities is because many women have been infected within their own countries. "In their countries poverty is more widespread," she said.

Few 'third world' countries can afford extensive public health education campaigns, the free distribution of condoms, syringes, or even medical care for those infected.

When asked if AIDS discrimination comes into play in the immigration process, she says that while Canada's immigration and human rights laws prohibit this type of discrimination, it still occurs.

"I know that some physicians working for immigration can test people without their knowing it and if they are HIV positive, they refuse their status to move here. It's against the law to do that. But I've heard, maybe for the past two months, that there are doctors who are doing it without the council of these people," she added.

The reaction to HIV positive women within the Haitian com-



Patient with AIDS kissing her lover

munity is not positive. "Within their communities you don't speak of AIDS. It's something you get because you are 'a bad woman'," said Eustache.

"I hope [the attitudes and reactions to these women] are changing, but till now, I don't see much difference. Usually the women are isolated because they are infected. Their lovers think that they have AIDS because [they were promiscuous] and usually if the husband or lover is not infected, they leave the women," she added.

Despite certain social taboos surrounding AIDS, members of the Haitian community have formed GAP-SIDA which is working in AIDS prevention. GAP-SIDA was set up because the Haitian community was one of the communities most affected by AIDS at the beginning of the epidemic.

GAP-SIDA provides education and support to infected individuals and their families. The group also works specifically with Haitian women to educate them on sexuality and prevention.

Due to an unwillingness to

address AIDS and sexuality earlier, though they were main targets, the group has had to approach these issues progressively. "We touched family, work, and after that we touched

"Within their communities you don't speak of AIDS. It's something you get because you are 'a bad woman',"

health problems, which included AIDS...how women could negotiate with their husbands, and lovers, to make sure they used condoms...but before reaching that, we had to discuss lots of other things," said Eustache.

The groups working within specific communities are therefore important because only the communities know their people and culture.

"The culture is different and usually the language is different. People think that because someone is Haitian, they speak french, but they don't speak french, they speak creole," said Eustache.

The language barrier is a significant obstacle as it prevents people from obtaining adequate information on AIDS. It can also make French and English facilities rather unwelcoming. Other reasons, like racism, also prevent certain people of color from visiting already existing facilities. Communities are often unwilling to admit AIDS exists among them because it is associated with promiscuity or homosexuality, things that are not supposed to exist within their communities.

"Most of the work with AIDS is done by the [white] gay community, and people who are culturally different may not want to go to these organizations or

be identified with them. Also, they don't feel like the services respond to their needs."

There is also the tendency to think that AIDS doesn't happen to "us" but to "them," so when there is AIDS in a community, the tendency is to keep it secret making it even harder to set up much needed AIDS facilities of communities of color.

A global approach

Radegonde Ndejure from African Women's Solidarity spoke of similar problems in starting the Health in Solidarity project. The project began in November of 1993, and serves mainly as an information service and discussion group on issues concerning family health, problems of adapting in Quebec, AIDS and STDs.

The project's main concern was supposed to be on STDs and AIDS. However, because there are many other concerns within the lives of people in community, they don't work strictly with AIDS, but AIDS "with a global approach."

Health in Solidarity sets up meetings with people on a one to one basis or in small groups. The discussions usually take place in someone's house amongst friends where confidentiality and anonymity is guaranteed. In terms of AIDS prevention, discussions can be about what kind of safe, sexual relations need to occur between people to protect themselves and their families against AIDS. Things are still moving slowly with the group, but it takes time.

GAP-SIDA is also still not well attended because of the taboos surrounding AIDS. It is mainly professionals and volunteers who are involved. "We're trying to get more people involved, but we have to consider the difficulties we meet in the community. The community is most implicated in political aspects, in the fight against racism, discrimination, gang violence."

"We hope that someday it will be less frightening for people to come and work with AIDS," said Eustache.

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MCGILL DAILY CULTURE

Springtime fiesta hits Montréal

Benefit to raise money for people of Chiapas

BY DEBORAH GOMES

In solidarity with the people of Chiapas, a springtime fiesta of song and dance is being held this Friday.

The benefit celebration is the first of its kind organized by the Committee for Solidarity with the Mexican People (Chiapas).

"We intend to send this aid directly to the people of Chiapas," said committee coordinator Victor Mendez. The committee is hoping to send the funds raised through Samuel Ruiz (the Bishop in Chiapas), who is involved in the negotiation process.

Recently, negotiations got underway between the people of Chiapas and the government of Mexico. The natives of Chiapas are among the poorest of Mexico and demands for improvements were presented during the negotiations following the Zapatista-led rebellion. They are demanding an equitable distribution of land, the right to basic social services such as education and health care, and free and fair elections that would enhance

the possibility for a real democracy.

In terms of resources, the state of Chiapas is one of the richest regions in Mexico. It provides 52% of all the country's electricity, 1/4 of all oil, 1/3 of its natural gas (sold for export), not to mention its wealth in natural products (ie. coffee, bananas, corn). However, the wealth is concentrated in the hands of a few rich landowners and multinational corporations. This situation has been further aggravated by the signing of NAFTA, which has left the people with even fewer rights to their land.

"Since the signing of NAFTA, we [the committee] have, effectively entered into a relationship of co-citizenship with the people of Mexico," said Mendez. Specifically, the money will aid families who lost loved ones during the rebellion. Conflicting reports claim that between 80 to 500 people were killed.

Nine musical and dance groups will be performing, all of which are local groups, popular

within the Latin American community. The program will include lively protest songs by the Grupo de musica de El Salvador, Edgardo Farinas de Chile and others. For dance enthusiasts, the Ballet Flamenco Las Gonzalez and the Grupo de danza folclorico de El Salvador "Nahuizalco" will tear up the stage and leave all reeling for the duration of the weekend.

In a show of true solidarity, all performers and committee members have generously volunteered their time and support for the cause. Although this is the first event that the Committee has organized, it will continue its support with future events.

The Benefit Fiesta will take place tomorrow, Friday, March 25th, at Bar Ste. Marie, 2344 Ontario East. Admission is only \$6. For more information, call 844-3340. See you there.



Noisy Neighbours hit the stage

BY ILANA KRONICK

BROADENING its promotional scope, CKUT's Noisy Neighbours, supplements its airwave support of local indie talent with a live concert series intended to encourage the public support of Montreal's independent music scene.

Noisy Neighbours began promoting local acts with a radio series organized around a collection of demo tunes recorded on a 'cart' format — a simple, pre-set track designed for the easily accessible play of local music.

Featured 'carts' range from early Bliss recordings to recent submissions by bands such as Slaves on Dope, Man Bites Dogma, and Phycus. While mostly attracting Montréal's independent rock musicians, Noisy Neighbours is in no way an exclusive undertaking — the project hopes to draw the city's underground rap and reggae groups to its sponsorship so as to fully

represent local indie music.

An overwhelming response from both DJ's and listeners proved the 'cart'-play very successful. As a result, the project seeks to further promote Montréal's musicians with phase two of Noisy Neighbours, the concert series.

Offering at least three live shows — each taking place on the last Sunday of the following months, Noisy Neighbours seeks to stimulate a public interest in local music that would ultimately effect a supportive following of indie bands.

Billed for the first show of the series are francophone rockers Blaisé Daphné, Sister Mary with their early eighties brand of vamp inspired goth-rock and recent contributors to CKUT's radio series, psychedelic-ska drag band, Les Poupées Gonflables.

So check out your local indie talent this Sunday at Woodstock, 3781 St-Laurent. Your support will help fund a compilation album.

Not just a PoMo heaven

BY LAILA MALIK

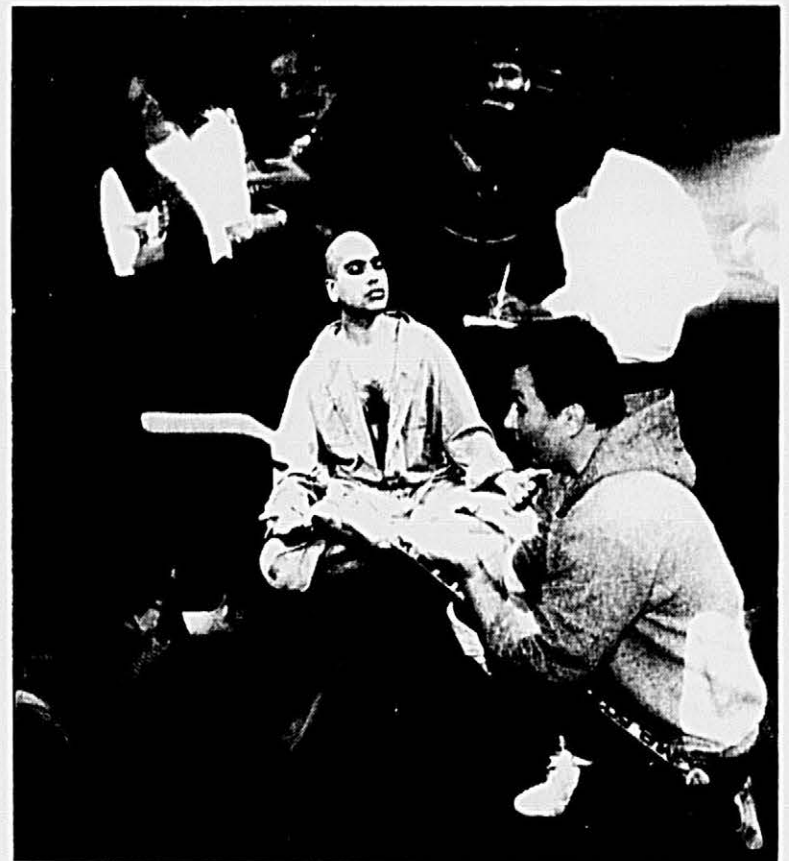
1994. TIME ZERO. The Clock has come to a halt. Isms and Ideals don't work. Tribes, Nations, Ethnic divisions, Smart Pills and Pan-Fundamentalists call the shots. Six Urban Tribals, buswrecked on the way to "Toronto", climb over each other only to discover that "Toronto" — their Paradise, and Babylon — may not exist...

A post-Modern and a post-Colonial heaven; *5 or 6 Characters in Search of Toronto* is a play which successfully escapes the alienating tendencies of post-Modern art, while pointing a parodic finger at contemporary ideals and stereotypes. This is woven together in a tight, resonant performance by a cast of talented actors.

The play is a product of Serai, an eight year old Montréal-based theater company comprised of individuals from a variety of cultural and racial backgrounds and committed to bringing the 'margins to the centre'. "Serai" in both Indian and Persian languages means "a resting place, or a place of transience".

The play begins in 1994, somewhere between Québec and Ontario. Six characters rise from the wreckage of a bus crash en route to the mythical land of "Toronto". They meet at Time Zero.

Each one has a dream for "Toronto", each one has a dream of Toronto. It's dark, it's cold and no one can find the road. There may in fact be no "Toronto". But each character brings with them histories, cultures, ideals and dreams which are so



performance

5 or 6 Characters in Search of Toronto • Players Theatre

BY JOE SCHMO

divergent that they are similar and connected. The complexity and diversity of power structures is richly caricatured, and cultural, racial, religious and ethnic identities collapse in on each other — with the result that the 'Pan-Fundamentalist' effects swift and disconcerting switches between a generic Indian 'Fundamentalist' persona (evoking both Allah and Ram) and a Southern Christian Fundamentalist evangelist.

Brilliantly written and skillfully brought to life, this play combines a poignant irony with the

insanely hilarious. Incisive jabs are poked at prevalent cultural stereotypes—from the valley Generation X-er to the insular Post Modern Theory-Head, the pan-Fundamentalist Indian immigrant, the white trash Francophone hockey player, the snotty Art Council Mogul and the aspiring 'Ethnic' writer. A must see!

5 or 6 Characters in Search of Toronto is playing at McGill Players' Theatre from March 21-26 and March 29-31. Tickets are five dollars with McGill I.D.

**DON'T HATE THE DAILY
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Daily Staff meeting today at 17h30 in Shatner B-03

Remembering through art

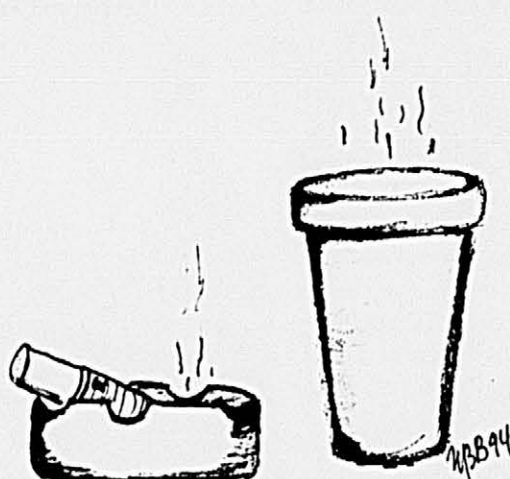
ALTHOUGH HERUY TESFAI died in January of 1992, his memory lives on at Concordia University where he studied. Artists Carole Beaulieu and Solomon Tzeggai are presenting an exhibition in memory of him.

The exhibition's theme is memory and its translations into art. Artist Carole Beaulieu expressed the processes of preparation she went through to produce the exhibition. "It was originally meant to be a single work which eventually led to an entire exhibit".

A member of the Eritrean community here in Montreal, Heruy was known for his hard work and dedication to the plight of Eritreans. He had been only months away from completing his Masters Degree in Mechanical Engineering when he died.

He was good friends with both Carole Beaulieu and artist Solomon Tzeggai as well as being well known within the Montreal Eritrean community itself. Carole was eager to capture her memories of discussions she had with Heruy, his memories of his homeland as well as memories of those who knew Heruy in the exhibit.

"Heruy's death touched me very deeply. I wanted to do something to mark his passing. It eventually developed into a project about memory. My memories of him, the way he



exhibit

Carole Beaulieu & Solomon Tzeggai • Concordia Hall Building

BY MEBRAT BEYENE

spoke and acted, blended with conversations with others who knew him.", reads a pamphlet at the exhibit.

The exhibit's vernissage was on Sunday March 20, where a number of people came to remember Heruy. The exhibition features several works such as photographs, drawings, paintings and dedications. Many of the entries were from people who did not know Heruy but were nonetheless touched by the sentiment of the exhibit.

At the entrance, visitors are encouraged to jot down some

of their feelings about the exhibit and their memories of Heruy.

In a corner of the room, the artists set up a table surrounded by four chairs. On the table is a bound collection of articles that Heruy had collected. All the articles deal with Eritrea and its struggle for independence.

The artists in collaboration with Heruy's friend, Samson Tekeste, compiled the articles and will donate the book to the University of Asmara in Eritrea.

While looking through the book around the table, one of

several visitors who knew Heruy noted that he was the one everyone turned to for current information on Eritrea. "He was like an Encyclopedia", piped another.

The exhibit provides a unique opportunity for members of the Eritrean community to talk not just about Heruy but also politics. Speaking with some of the visitors, particularly those who knew Heruy, it became apparent that this was exactly the way he would have spent an average day.

One of Carole's works includes three charcoal drawings representing three images of Heruy. Drawn on white paper with black charcoal, one drawing is a fading image of his face. The second and third drawings include a coffee cup and a cigarette.

rette, two things that Heruy was never without, though he suffered from an ulcer and despite numerous concerns expressed by friends.

Carole remarked that Heruy was as "reckless as a fighter would have been, except he was in an urban setting." Reference to the fighters in Eritrea's liberation was one of Heruy's pre-occupations.

The feelings of warmth surrounding the exhibition was apparent as people sat and talked about Heruy, Eritrea, and of course politics; Heruy would have wanted it that way.

The exhibit runs until Sunday March 27, 1994 and is open daily from 10am to 7pm at Concordia University's Hall Bldg, 1455 DeMaisonneuve, Rm. 651. For more information call 488-5822

Culture's final poke at society is coming next week. Anyone interested in taking picture, writing article, drawing comics and other graphics or helping with production for the Critical Look at Tourism Special Issue should contact Pat, Mel or Dan at 398-6784 or drop by the Daily office, Shatner B-03 (yes, the basement).

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Events

continued from page 3

Channing Hall of the Unitarian Church, 3415 Simpson. Saturday, March 26, walk from the Liberal Party of Canada's offices to the Bloc Quebecois offices. Meet at 640 St. Paul W., 9:30.

• Pakistan Student's Association is holding a party. Monday, March 26, Union 425 at 19h. Tickets \$6 or \$8 (at the door). For info. call 848-9576 or 392-0567.

• Peru project "El Refuerzo", guests speakers Helene Rivest and Magda Bacz. Discussion on development project between Canadian and Peruvian women. Shatner, room 107 on Thursday, March 29 at 13h.

• Sisterhood of the Spanish and Portuguese Synagogue present Ester Delisle. Sunday April 10 at 11h. For more info. call 737-3695.

• Student Film and Video Festival is accepting submissions on VHS and all other film format in the English department office 'til March 31. For more info. call Allison at 284-3630 or Malve at 284-1996.

• Lesbians Bisexuals & Gays of McGill present "Le Party", Friday, March 26, 20h, Shatner Ballroom. \$3.

Ads may be placed through the Daily Business Office, Room B-17, University Centre, 9h00-14h00. Deadline is 14h00, two working days prior to publication.

McGill Students (with valid ID): \$3.50 per day, 4 or more consecutive days, \$2.75 per day (\$11.00 per week). McGill Employees (with staff card) \$4.50 per day, 4 or more consecutive days, \$3.75 per day (\$15.00 per week). All others: \$5.00 per day, or \$4.25 per day for 4 or more consecutive days (\$17.00 per week). Extra charges may apply, and prices do not include applicable GST or PST. For more information, please visit our office in person or call 398-6790 - **WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE. PLEASE CHECK YOUR AD CAREFULLY WHEN IT APPEARS IN THE PAPER.** The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

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Excellent Opportunity - 1 1/2 studio - furnished, close to downtown, clean, price-negotiable, utilities included, laundry. 3464 Hutchison, #409 - call: 987-6095.

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\$160/month. Bright, spacious & clean 7 1/2 to share with 3 others. Clark/Pine (near gym). For summer or longer. Furnished. Call: 499-9339 now!

7 1/2 summer sublet to share from May 1st on Aylmer (Milton). Washer & dryer, huge, fully frnshd. 4 skylights, hwd. flrs. newly renovated \$300/m. Call 844-7366.

Roommate Wanted: female non-smoker wanted to share a spacious ghetto apt. available for May 1 or Sept. 1. Call 284-0696.

Huge 1 1/2 to sublet with option to renew; Durocher. Incl.: hot water, laundry, secure. Available May 1-Aug. 31. Call Kim at 499-9581-\$445.

Roommate wanted: 5 1/2 Coloniale/Marie-Anne. \$265.00, triplex. Must be resp.; lax, like cats & tolerate smoker. Immediate. Call 282-0008 - Great place!

Sublet from May 1st. Large 2 1/2, on Jeanne Mance. 5 min. walk to school. Air conditioning, doorman service. \$400/month all included. Call 843-8738.

Summer sublet: Modern, clean, quiet condo. Spacious 5 1/2, 5 Appl., Air cond., bay windows, sundeck. Downtown, minutes to McGill. Cheap! Call 288-9157.

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9- WANTED TO BUY

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11 - LOST & FOUND

Found: Round, black-rimmed glasses with grey tissue, near University & Dr. Penfield. Call 324-2123 if they belong to you!!

Found: Tabby cat on de la Montagne Street approx. 3AM Saturday morning. If it is yours please call 845-9240.

12 - PERSONAL

Columbia U Alumnus: You were handsome man on Amtrak to NY, Feb. 18 reading Updike & Nyer. We talked of lit, TIME Cafe, Jazz. Fate? Fax EK 613-788-3704.



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13 - LESSONS/COURSES

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14 - NOTICES

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LBGM Spring Ball! Come out and celebrate the "Good Vibrations" of summer Sat. 26 in Shalmer Ballroom 9 pm-2 am. Door \$3. For info call 398-6822.

LBGM Weekly discussion groups: Wed. Bi-group 5:30, 432 Shalmer. Fri. Coming Out 5:30, General 7:00, both at UTC, 3521 University. All welcome.

16 - MUSICIANS

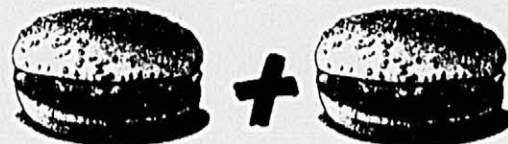
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Please note the following changes to our publication schedule:

- The Daily Français scheduled for March 29th will not be published.
- The final McGill Daily for the Winter Term will be published on April 13, instead of April 11 as originally scheduled.



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ATTENTION - Daily Publications Society Board of Directors

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Andre McCarthy,
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Please come to Union B-17 ASAP. We need your phone numbers as well as summer & permanent addresses (Paul Vandenberg - Please contact the Daily Business Office).

Continued from front page

amount of flights. The DND asserts in this argument that they avoid areas like settler and fishing camps, nesting areas for birds and waterfowl, and areas with high concentrations of caribou and moose.

But according to the INRU, "the avoidance strategy has never been tested by DND... DND does not know if it is possible to avoid all of the camps and wildlife areas as the number of training sorties increases."

Wardjel is skeptical about the outcome of the report. She says the government has contracted out the survey to F.N.C. Lavlin which did the impact survey for the Great Whale hydroelectric project in the James Bay region. She adds that the impact survey on the Great Whale Project was

"not the most objective report" since it favoured Hydro-Québec over the wishes of the James Bay Cree.

For Pascal, the need for more people to get involved with Innu solidarity work is summed up in one simple question: "Would you like low-level flights over the city of Montréal?" In fact, as Pascal pointed out, the German government tried to conduct low level tests over rural farmland in Germany. Public resistance to the low-level tests was so high that the flights were eventually cancelled.

Pascal says the march on Saturday is organized as part of an international day of action in solidarity with the Innu. Demonstrations will also take place in the Netherlands and Germany. Members of the Innu community will be in attendance at the Montréal march to deliver speeches.

The march will begin on Saturday at 10h at 640 St. Paul West. On Thursday March 24, a conference will be held, which will feature Mathieu Marc, at the Unitarian Church on 3415 Simpson. Call 844-0484.



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